

ECUMENICAL CONFERENCE.

THE CHILDREN.

# THE MISSIONARY HELPER

*Faith and Works Win* 

VOL. XXIII.

JUNE, 1900.

No. 6.

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# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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JUNE, 1900.

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The time is short—  
If thou wouldest work for God, it must be now ;  
If thou wouldest win the garlands for thy brow,  
Redeem the time.  
I sometimes feel the thread of life is slender,  
And soon with me the labor will be wrought ;  
Then grows my heart to other hearts more tender ;  
The time is short !

—Bonar.

GREETINGS to the children ! Our special gift to them this month is the picture of the little Cradle-Roll girl. They will be glad to see, also, the face of their loving friend, Mrs. Ethelyn Roberts. . . . Rachel Das, teacher in Sinclair Orphanage and beloved pupil and friend of Mrs. Dorcas Smith, will tell the story of her life in the July *HELPER*, and there will be other helps for the program on native workers. . . . Miss Gaunce, superintendent of the orphanage, writes, "You will be pleased to know that a number of the younger girls are desirous of becoming followers of Christ. I hope that they are sincere in their efforts and that they will become his true handmaidens." . . . In the series of articles which will appear in the *HELPER*, inadequate as they must be, we shall try to give a glimpse of the Ecumenical Conference, a hint of its personnel, a review of woman's work and its outlook, and shall quote suggestive sentences from the speeches and papers of missionaries. . . . W. C. T. U. workers will welcome re-enforcements at the noontide hour, when the earth will be girdled with prayer for missions. Missions and temperance should be—must be—inseparable around the world. . . . There were many pleasant happenings in New York that were not a part of the program. In the heart of a crowd, struggling to pour itself into Carnegie Hall, Rev. Elizabeth Moody and your editor, delegates from West and East, literally ran against Dr. Ford, Secretary Myers, and Rev. Mr. Murphy of Hillsdale, Mich., so five Free Baptists sat together in the midst of thousands of

unknown fellow-workers. . . . Dr. Mary Bacheler and Mrs. Julia P. Burkholder arrived in New York, Thursday, April 19. Dr. Mary's health seemed much improved by the voyage, and an informal reception was given her, at Hotel Bayard at noon, on the following Monday. But we saw that she was most easily wearied, and since reaching her New Hampton home she has been very ill again and obliged to go to the hospital in Concord, N. H. . . . It was good to meet our missionaries face to face: Dr. Mary and Mrs. Burkholder, with her little daughter, so long away, and others whom we see more frequently—Rev. and Mrs. Hallam, Rev. and Mrs. Griffin, Mrs. Harry Bacheler, and missionary-elect Murphy. Dr. and Mrs. Lord, Rev. and Mrs. Davis, Rev. Elizabeth Moody, Miss L. A. DeMeritte, and others, were present to greet the two home comers. . . . Sunday, April 29, we attended Dr. Lord's church in Brooklyn. The morning was devoted to woman's work. Mrs. Mary A. Davis, president of the W. M. S., presided. Rev. Elizabeth Moody spoke on Western work, Mrs. L. C. Griffin on work in India, and Miss Isabella Thoburn of the Methodist mission spoke of the education of native women in India. In the afternoon Miss DeMeritte talked to the children of the primary department of the Sunday school; and other workers, attending the Conference, addressed the older scholars. . . . The most delightful gathering of all was the reception given by the Ladies' Aid Society of Brooklyn to representatives of the Woman's Missionary Society. Do not fail to read the account of it under Words from Home Workers. We shall always be grateful for the kindness so freely shown us by Dr. Lord and his people, whom we no longer think of as strangers, but as friends. . . . Dr. and Mrs. Lord are to have a much needed vacation on the Pacific coast, but "sunshine" will still be available on application to 232 Keap St., Brooklyn. May they get stores of California sunshine for their own health and happiness, as well as to pass on to those to whom they give so liberally. . . . The treasurer and editor were delegates to the reception of the International Sunshine Society given by Mrs. Joseph Fairchild Knapp at Hotel Savoy, May 2. Mrs. Knapp uses her wealth to give help and comfort to her "neighbor" and seems to accept the definition given at the Conference, "Our neighbors are those who have the greatest need of us." Mrs. Knapp is the composer of the music of "Blessed Assurance" and other well-known songs. It was a privilege to meet there, also, Fanny Crosby, whose hymns have comforted many hearts for many years. Around the chair of this blind, slight, simply dressed woman, we gathered to do homage to the power of Spirit-filled thought and expression, glad to be able to link it with personality. Mrs. Cynthia Westover Alden, president general, who mothered the sunshine work, moved among the several hundred guests with a cheery word for all. Her strong, attractive face is an inspiration in itself. It was soul-satisfying

to see so many people together, representing all grades of social life, in plainest street dress or elaborate evening gown, but all quite at ease and trying to make others happy. . . . Mrs. Blaisdell, in sending the gifts from Rhode Island friends to the *HELPER* library, wrote, "I suppose there are other sets of books needed. I would be glad to see the ladies of other States sending them along. The histories of the Woman's Missionary Society are on hand and are selling well. They are fine indeed. If we can get them well patronized, I am sure of the real and permanent help they will be." . . . Elmwood Ave., Providence, R. I., society has started a Cradle-Roll and is to support a native worker. . . . Miss DeMeritte is letting her light shine in various places, speaking at thank-offering meetings or reporting the Ecumenical Conference. . . . Miss Mary Ward is in Minnesota as general secretary of the Young Women's Christian Associations of the State. She is admirably fitted for such work, and we feel sure she will carry sunshine with her. . . . We thank our New Brunswick and Nova Scotia friends for their kind words about the *HELPER*. "I am making much use of the *HELPER* in monthly meetings," writes one president. Another society has adopted the suggestion, in the last annual number, of having an "Auxiliary Calendar." A reader in St. John writes, "I invariably find just what I need in the *Still Hour*." . . . We welcome Mrs. Louger to our pages this month. Her glimpses of daily life are very interesting. . . . A home worker wrote recently, "If the missionaries would go into details, giving little pictures of how life is lived where they are, I think it would be helpful. It is the little things that make up the missionaries' life that interest those who send them. They might plead want of time, but I am sure it would be a good investment, as we would do more if we knew more."

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#### THANKS TO RHODE ISLAND FRIENDS.

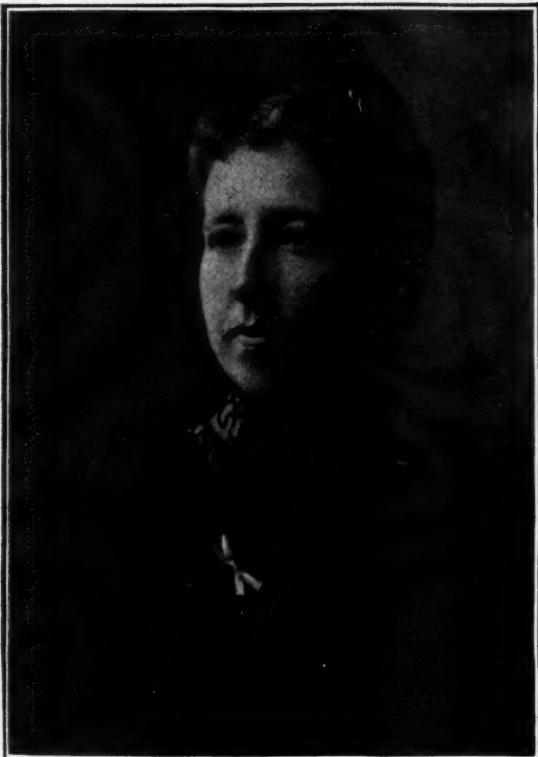
A very valuable set of books has recently been presented to the MISSIONARY *HELPER* library by friends in Rhode Island, inspired by Mrs. S. A. Blaisdell of Providence. The set consists of ten volumes—Nineteen Centuries of Missions, Our Sisters in India, On the Indian Trail, The Transformation of Hawaii, In Africa's Forest and Jungle, The Gist of Japan, Korean Sketches, From Far Formosa, Chinese Characteristics, and Fellow Travelers. Each book is the very best of its kind, and, as will readily be seen, the complete set is a sort of "round-the-world missionary." We are sure that it will prove of great usefulness to the present editor, and to all succeeding editors, and give inspiration and information to our workers who come to Ocean Park in the summer. Hearty thanks are extended to the friends who have thus expressed their interest in missionary literature and the *HELPER* library.

## SOME OF OUR WELL-KNOWN WORKERS.

XIII.

MRS. ETHELYN H. ROBERTS.

BY ALICE M. METCALF.



MRS. ETHELYN H. ROBERTS.

has always been a magnet which drew my interest that way."

June 3, 1883, she was baptized by Rev. E. W. Porter and joined the Paige St. church, Lowell. She says of her pastor, "His words of counsel and religious instruction at that period of my life made a deep impression upon my mind and heart, and I feel that I owe much to him." Truly a lovely tribute to a worthy man. July 10, 1889, she was married to Rev. John H. Roberts, who was then settled in Oakland, Me. One of her friends said, "When she assumed the duties of a pastor's wife we considered it a most happy thing, and felt that she had indeed found her proper sphere." I have no personal knowledge of her two years' work in Oakland, but her testimony is that, though interested in missions in general and having a mission band, she did not take any deep interest in the work of the Woman's Missionary Society until after her removal from Oakland.

SEPT. 10, 1867, there was born in Lowell, Mass., to William H. and Addie S. Cargill, a daughter who now bears the name Ethelyn Hinckley Roberts.

When the child was one year old the family moved to Chicago, Ill., and there remained thirteen years. Ethelyn's education was begun in the public schools of that place, and finished in Lowell, where her parents afterwards lived. She early showed an interest in all church work. Her pastor's wife says, "Her ardor was a good object lesson for older and less faithful ones." Her interest in missions, especially in India, in a large measure grew out of the fact that her first Sunday-school teacher was Miss Hattie P. Phillips. The tribute paid this faithful worker by Mrs. Roberts is, "Her being in India

July 4, 1891, the writer welcomed the young pastor and his wife to their new church home in Carolina, R. I. The hearts that opened to them were as warm as the day, and the friendships formed there have never waned. Very soon after going to Carolina Mrs. Roberts was elected president of the local auxiliary of the Woman's Missionary Society. She felt this a very cruel act on the part of the women of the church because of her youth and inexperience, but it proved a blessing. She entered into the work with her usual earnestness and enthusiasm, and soon made the Missionary Society an important factor in the church. Her love for the children prompted the early formation of a mission band. For this society was prepared the program for mission bands, which was published in the *HELPER*, June, 1893. In process of time a junior society was organized in place of the mission band, but the missionary spirit and teaching were always prominent.

Mrs. Roberts was actively engaged in the work of the Woman's Christian Temperance Union, and, though often urged to take prominent positions in the State work, has felt that the duties of pastor's wife and her pledged work for the children would not permit it.

Oct. 1, 1895, closed a pleasant pastorate of four years and three months at Carolina, and marked the beginning of work at Pawtucket, R. I., a much larger field. There the children's work grew upon her hands. The junior society in church and the local organization of junior societies in the city profited by her wise counsel and experience. The local auxiliary of the Woman's Missionary Society received an impetus which was soon apparent by its increased contributions to and interest in the work of the Rhode Island district.

In October, 1896, she was elected to the office of New England secretary of the Free Baptist Woman's Missionary Society, and about the same time was honored by being made the children's secretary for the Rhode Island district. Her preparation for work among children so deepened her interest and proved such an education, that we were not surprised when at the annual meeting of the Woman's Missionary Society at Dover, N. H., in 1898, she gave us the plan for the Cradle-Roll department of Little Light-Bearers, which is proving so helpful to the little ones. This department had been successfully carried on in other denominations for some time, but it was left for her, whose love for the children and love for the church had become a part of her life, to bring it to the Woman's Missionary Society for the good of our denomination. The first Cradle-Roll was organized at Pawtucket, R. I., in June, 1898. Since that time other societies have been formed and many little ones have become Light-Bearers to other children in heathen lands.

The year 1899 saw the close of a successful term of service for Mr. and

Mrs. Roberts at Pawtucket. The failing health of both husband and wife compelled their withdrawal from church work, much to the regret of their many friends in and out of their churches.

They still reside in Pawtucket and though Mrs. Roberts has felt obliged to give up all other work, she remains superintendent of the Cradle-Roll department and will do all her strength will allow to encourage the children and others interested in their endeavors to help those less fortunate than themselves.

*Carolina, R. I.*

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#### THE ECUMENICAL CONFERENCE.

I.

THE world-embracing Conference is ended, but its influence will never cease. It was so vast, so magnificent, and so inspiring, that one is appalled at the thought of trying to give even a glimpse of it to others who were not there ; but in company with hundreds of delegates from every part of the world, we shall prayerfully endeavor to extend the blessedness of those days and to widen the power of those deep experiences.

" If the Ecumenical Conference is to mark a fresh consecration to missions and is to carry the church forward with it into the new century in the ' fulness of the blessing of the Gospel of Christ,' it must itself be lifted and carried through on a flood-tide of prayer." So wrote one who looked forward to these meetings almost with fear and trembling, but the prayers were not lacking, and " the whole structure was lifted like a ship from its stays in dock by the rising of the tide." A conference thus begun and thus ended should have its influence diffused and vivified by the same power.

What of the setting of this great gathering ? Carnegie Hall, where the central meetings were held, seats five thousand people. It was always packed from floor to highest gallery, and many hundreds went away or attended sectional meetings held at the same time in several churches. Forty-eight countries were represented and 115 boards and societies ; there were about 3000 delegates, of whom at least 600 were missionaries ; 75 meetings were held, with an estimated attendance of 163,000, and 50,000 people visited the missionary exhibit. Delegates sat in the parquet, missionaries and honorary members on the platform, and all who had procured tickets were admitted to the balconies. At the rear of the platform hung an immense map of the two hemispheres with " Go ye into all the world and preach the Gospel to the whole creation," and other appropriate texts, printed on the margins. Around the hall were the names of the various countries represented. Sitting in such surroundings in the subdued light, before the first meeting, we already began to feel the power of a great audience of *one mind*. Presently the lights flashed up, the tones of the organ pealed forth, and when five

thousand voices joined in singing "All hail the power of Jesus' name," we felt as though the King of Glory had entered in.

This first day, Saturday, April 21, was in the nature of an introduction to the Conference itself, but it served to show, perhaps as no other, the wide-spread appreciation of missionary workers and work, not merely by the church, but also by the state and the world at large, and that the time has gone by when "mission" is considered a dry or unimportant subject. These words appeared in a New York newspaper that evening: "The old prejudice against missions melts and disappears when confronted with the amazing results achieved." At the close of the Conference Ex-President Harrison said, "I have seen the political spirit of this country kindled to a white heat. I have in this very hall addressed great political assemblages, but I have never been associated with a political campaign where the interest was sufficient to fill this hall and three or four overflow halls and churches three times a day for ten days."

Gen. Harrison was chairman of the first afternoon meeting. In his opening address he paid high tribute to missionary work, calling it the greatest work of the century. Rev. Judson Smith welcomed the delegates and gave a review of missionary progress in the past hundred years. Responses were made by the British, German, and Australian delegates, and Dr. Chamberlain spoke for the missionaries. When this white-haired veteran, hero of the foreign field and author of "In the Tiger Jungle," came forward, the prolonged applause proved that the audience had fully as much enthusiasm for the honored representative of missions as for the honored representative of the nation. Dr. Chamberlain's body is vigorous; he has the force and fire of youth, and his voice rang through the hall as no other speakers had rung. A reporter said that all of the missionaries seemed to be natural orators, but the secret lay in the fact that they were so filled with the spirit of their work and so eager to inspire others with it that they lost all self-consciousness and remembered only Him whom they served and the multitude whom they would bring in direct touch with him. Never before have we seen so many manifestations of the power of the Spirit-filled life. Phillips Brooks once said, "It is not opportunity men want, but fire." There was no lack of the living flame at the Conference to kindle new desires in many hearts. Among other suggestive things, Dr. Chamberlain said that the time had come for every church to support two pastors, one at home and one in the foreign field. He did not consider this gathering so much as a Conference—for one could not confer with five thousand people—but more as a demonstration which would by its enthusiasm cheer the worker, arouse the lukewarm, and give evidence to the world of work actually accomplished. He begged that we "cheer" the missionaries, to freshly inspire them in their continuous service, often

amid most trying circumstances, and illustrated the power of such inspiration by the following story: A few years ago fire was discovered in a high tenement house in New York City. After it was supposed that every one was out of the building, a child, calling for help, appeared in a far-removed window. A tall ladder was raised and a fireman sprang upon it, but as he ascended, the flames belched forth and he hesitated. Some one cried, in the breathless waiting crowd below, "Cheer him." The cheers rang heartily and the man went on and rescued the child, wrapping it in an asbestos blanket. The fireman returned a scarred hero, but a life was saved, and the cheering had carried him through. Every illustration used by the speakers was as directly to the point and applicable to workers everywhere.

The evening meeting was indeed a "demonstration" long to be remembered. It was the national welcome to representatives of many nations. Morris K. Jessup, president of the New York Chamber of Commerce, presided. The first tier of boxes was such a brilliant spectacle that one man remarked, "Is this a missionary conference or a meeting of fashionable New York society?" — But as we saw this representation of the personal wealth of America, and later the interest of individuals, as they came day after day and listened with serious attention to each speaker, our hearts were gladdened because it betokened not only warm interest in places of material power, but an absorption of ideas and suggestions that must have a positive influence, we believe, upon the direction of money in world-helping channels.

President McKinley, in his address of welcome for the nation, said that missionary work made one of the most glorious pages of history. Governor Roosevelt gave the address of welcome for New York. He said that he had not seen foreign missions at close range, but what he had seen of frontier missionary work among the Indians proved that there was no more powerful agency in civilization. He honored the body of workers before him because, "You have not only promised, you have done." He congratulated and did not commiserate them, for it is the workers who are the happiest and most to be congratulated. "I pity more," he continued, "the man who pities you. The Conference will confer an inestimable boon upon our somewhat *blase* metropolitan materialism by vindicating the view that love in action, and not money, makes the world go round."

On Sunday the pulpits of many churches of greater New York were filled by missionaries or foreign delegates. If in each church there was such beautiful seed sowing in the hearts of the audience as in the one where the venerable and beloved John G. Paton spoke there must be abundant fruitage of missionary enthusiasm.

The first subjects discussed Monday were "Authority and Purpose of Foreign Missions," by Dr. A. H. Strong; "The Source of Power," by J. Hudson Taylor, of the China Inland Mission; and "The Supreme and Determining Aim," by Robert E. Speere. Dr. Strong said in part, "The authority for foreign missions is the authority of Christ's character, of his work, of his love, of his life." . . . "He has kindled his light. How long it has taken us to realize that the command to 'go' is addressed not to official servants but to all Christians, and that Christ's purpose is to make every convert a missionary." J. Hudson Taylor took for his text, "My Expectation Is from God," and emphasized the need of the Holy Spirit as the source of all power. Those who know their God do not *attempt* to do things, they *do* them. He told several incidents in his own field to prove the "living, active, accessible power of God." Robert Speer gave a spirited and frank address. "The aim of missions ought to be to make Jesus the Christ known to the world with a view to the salvation of men."

Throughout the Conference, so far as we knew, there was frank and fearless expression on the great needs and the great evils and their supply and remedy. While there were different views as to methods, there was unity of inspiration and purpose, and this unity was emphasized by the speakers of the different nationalities. The subjects discussed dealt with nearly every phase of the work in a wholly practical fashion, and often gave suggestions for the future that were new and inspiriting to many. It was worth much, to eager listeners, to be told the exact situation by those fully competent to tell it; to be assured that missionary work pays a hundredfold in this world, and to have that assurance verified by illustration after illustration from personal experience.

At the farewell meeting one speaker said, "You can never be just the same again as you were before this Conference," and it must be true that no one could come away without a stronger determination to pray and do and give more toward the bringing of the Christ to every part of the world, and a realization of the joy of such service. In one of the discussions it was suggested that there be universal prayer for missions at the noon hour. The speaker said, "Who can measure the power of great waves of mental and spiritual energy? That is what united simultaneous prayer for missions will be—a new girdle placed around the earth, pulsing with the prayer 'Thy kingdom come.' "

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"THIS is not faith, to see God only in what is strange and rare; but this is faith, to see God in what is most common and simple, to know God's greatness, not so much from disorder as from order, not so much from those strange sights in which God seems (but only seems) to break his laws, as from those common ones in which he fulfils his laws."

## TWENTIETH CENTURY LITTLE LIGHT-BEARERS.

DURING children's hour at one of our Branch Annual Conventions, some questions were asked regarding Little Light-Bearers' work. Eager to give their experiences, people began to respond all over the house. The enthusiasm of that occasion will long be remembered.

The importance and the beauty of this department was so clearly shown that many went away saying, "We must have a Little Light-Bearers' circle in our church right away." That hour of the convention bore fruit at once. Making a place in our missionary fold for the tiniest lambs of the flock is, indeed, a plan heaven-born, and it touches a tender chord in nearly every heart.

This department deals with small people, but it is not a small work. Forty-three thousand six hundred and sixty-two L. L. B. membership certificates have been issued since 1891. The great interest which is felt in the work is shown by the inquiries which are continually pouring in. It may be profitable to notice some of the most frequent:

*What is the best way to start a Little Light Bearers' circle?*

The auxiliary should choose a superintendent and visitors. Invite all children, under five years, to a gathering, inclosing with the invitation a leaflet explaining the object. I will send a sample of this leaflet, "Beginning in the Cradle," to any who would like one.

As these little members cannot attend our auxiliary meeting, each visitor should have a list of not over ten names and make quarterly visits, if possible, thus keeping in touch with them. At the regular auxiliary meeting, reports from these visitors should be called for. Sometimes the visitors carry a trifling remembrance, perhaps one of our "Children's Friends," a card, or some one of the L. L. B. novelties. The visitors and superintendent should meet in conference, quarterly, to report and to make plans. They should arrange for at least one Little Light-Bearers' reception during the year.

While some churches do no more than to get members and collect dues, still this work is well worth all the time and effort that it takes to follow the plan of the regular visitors as suggested.

*How do you conduct Little Light-Bearers' gatherings?*

First, greet the little ones as though it was the happiest thing in all the world for a baby to be a Little Light-Bearer, as indeed it is. A kindergarten teacher with kindergarten songs, stories, and games will be very helpful.

Graduating exercises, speaking and singing by the children, and lunch—all these things possess an irresistible attraction to parents, children, and friends.

*How do you make the meetings of the advanced Little Light-Bearers interesting?*

A missionary talk or story, music, a short entertainment in which the children themselves take part, telling how they filled their mite-boxes, are a few things always interesting. I recently saw Miss Eastman's Star Cards for word-building used in one of these gatherings very effectively. The eager little faces were an inspiration. A lesson on "Light-Bearing" was given by a young lady from "Hints for Lesson Talks," a leaflet by Miss Eastman, making it easy for anyone to give this talk. This is a very happy, original, and unique way of engaging the attention of the small children.

All who get twenty-five cents or over, in their mite-boxes, become members and receive an Advanced Little Light-Bearer's Certificate, all over twenty-five cents being credited as "thank-offering." They bring their certificates each year to have the record kept on the back of the card.

If you cannot maintain a regularly organized mission band in your church, can you not at least give mite-boxes to the children over five years of age, and then have a good missionary mite-box opening once a year?

To be a little child at the opening of the twentieth century is a great privilege; but how this privilege is magnified as the child is dedicated to the service of the Lord and to the missionary cause! Shall the children of your church and mine have to say in the future, as they look back upon this great twentieth century movement, "When the waters were troubled I had no one to put me in the pool?"

Let us all take our record books and at the top of a new page write, "Twentieth Century Little Light-Bearers," and with renewals of the old and additions of the new fill the pages.

" Teach the little ones early to serve Him  
To help in this mission of love."

—*Mrs. Lucy F. Harrison, in Woman's Missionary Friend.*

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#### HOW TO CREATE AN INTEREST IN MISSIONS IN A CONGREGATION.

OUR sweet command, "Go ye into all the world and preach the Gospel to every creature," must so fill the heart of the pastor that he is living the Gospel as well as preaching it from the pulpit on the beautiful Sabbath mornings. Yes, he must carefully read the MISSIONARY MAGAZINE, and as he goes from house to house on his regular pastoral visits he may tell sister A. of a stirring letter he has read from a missionary in Japan. Another of the wonderful needs of the homeland, and how many missionaries we now have in China! So on and on he may go, but always ending with the question, "By the way, do you take any missionary literature?"

The men, oh, the busy men! The stirring semi-annual sermon may reach

a few ; then why not put some missions into all the sermons and reach more ? Another few would read some missionary tracts if given them at a proper time. Nearly all of them would listen to a good paper on " Missions in Our Church " at the regular church socials. There is no end to the methods an earnest pastor may use to interest his congregation, but far from expecting his busy hands to accomplish it all. There is no well organized church without a woman's missionary society, and to this all the men ought to belong as honorary members. Let all the members of this society hand their dues to the secretary at the beginning of each quarter, and I will assure you that secretary will be interested in missions.

What pastor has not felt the force of committee work ? A good missionary committee of three from the Sunday school, one from the Senior Christian Endeavor, one from the Junior Endeavor, one from the Ladies' Missionary Society, and one of the pastor's own appointment, all at work, would without a doubt increase the interest in missions. If there are no societies in a church the pastor may appoint all these committees. Sometimes most pleasing results come from appointing those least interested in the work to act on these committees. The very best methods are those that will reach every member of the congregation and not just those who contribute largely. The pastor's committee must go to work at the beginning of each quarter. There is not enough time in the last week. As they come in contact with each member of the congregation ask them for a contribution or to have one ready for collection day. These committees can get the literature of the church into the homes ; and, if the people will read, " knowledge is power " ; this is just as true to-day as ever.

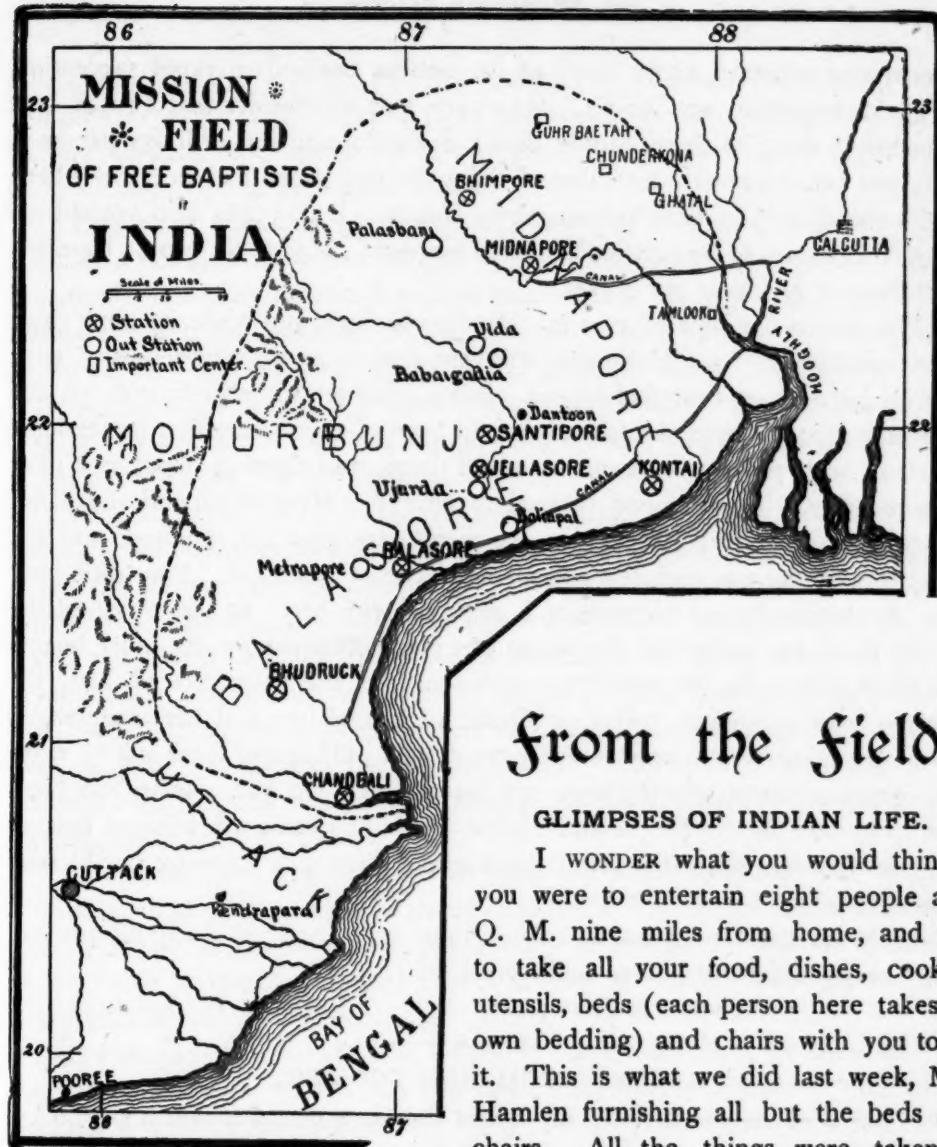
Strange indeed that we need have other methods to arouse interest in missions in congregations than the study of God's Word. Blessed is the man who can reach his congregation with the simple word. Why are not all of us aroused in missions that have been born again ? Those of us who have looked to the blood of Christ shed on Calvary accepted him as our Saviour, and God for Christ's sake hath forgiven our sins. Did not that change of heart give you the spirit of the Saviour, " Go ye into all the world and preach the Gospel to every creature ? "

What we need as a church is to practice the practical methods we have given us.—*Mrs. Alice Leech Kelly, in Missionary Record.*

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#### IMPARTIAL TESTIMONY.

CHARLES DARWIN, the scientist, paid a visit to the island of New Zealand and this is what he said when he went away : " The lesson of the missionary is an enchanter's wand. I took leave of the missionaries with thankfulness for their welcome, and high respect for their useful and upright character."



## from the field.

### GLIMPSES OF INDIAN LIFE.

I WONDER what you would think if you were to entertain eight people at a Q. M. nine miles from home, and had to take all your food, dishes, cooking utensils, beds (each person here takes his own bedding) and chairs with you to do it. This is what we did last week, Mrs. Hamlen furnishing all but the beds and chairs. All the things were taken in bullock carts, and part of the missionaries

went that way, but some of us rode our wheels and Bro. Ager walked.

Metapore, where this Q. M. was held, is a little Christian village just at the foot of the Nil Ghiri Hills, so near that the Sunday we were there a tiger came down from the hills and killed a cow only about half a mile from our bungalow. The church has a thatched roof and mud floor, also mud walls which are now only about three feet high, but we hope ere long to complete them and have it enclosed.

The meetings were good, every delegate being present. Saturday P. M., at

the covenant meeting, about thirty of the natives testified in rapid succession. The Q. M. collection was Rs. 17. When you stop to consider that a rupee here means much more to these people than a dollar does to the ordinary person at home, you can appreciate the value of this collection which had previously been voted to send to Christians suffering from famine. Rs. 25 was also voted from the Q. M. treasury to be sent for the same purpose. May these people learn the blessedness of giving, is our prayer.

This is just the time of year for Hindu weddings, and while we were there a procession passed by. Marguerite was very anxious to see it closely, so I went out with her. In a canopied-topped pauly, covered with bright red, sat the bride and groom carried by four men. In front of them were five professional musicians, each playing on a queer-shaped drum, and dancing about in a most grotesque way. They seemed pleased to have the Mem Sahib and the Missa Baba notice them and stopped, so we went very near. I inquired, and the groom told me he was eighteen and his bride twelve years old. Poor little girl! I felt like taking her in my arms and going off with her. At the very best she has left her own mother for the house of a stepmother whom she must henceforth obey, and to be the wife of a man whose face she never saw till after the marriage vows were given. Her childhood all behind her, and her womanhood already being entered, at only twelve years of age. Of course there will be many hard things to come which I have not mentioned. Do you wonder my heart went up to God for this people and I cried, O send us more missionaries, that we may give these people in our own field at least a chance of knowing our blessed Master Jesus?

Truly the harvest is great and the reapers few. Are *you* doing all you can toward evangelizing this part of God's great field?

Yours "in His name,"

MINNIE W. LOUGHER.

LETTER FROM MISS COOMBS.

It has been longer between my letters this time than I meant it should be, but the days have been very full ever since yearly meeting. Work accumulated then, and that meant trying to catch up, after getting back; and Christmas came the next month, and one must begin long before in order to have things pass off satisfactorily on that day. Then New Year's, which has become Christmas for our Hindu schools, as we give them their treat and presents on that day. We used to have all the exercises on Christmas day, but it became too much and now we have them a week apart.

Dr. Mary's illness took a turn for the worse and that meant a trip to Balasore to see her, and a stay of a few days to help care for her, then back again and

more "catching up." A trip into the country for evangelistic work was planned, but another call to Balasore and more anxious days and nights broke that plan up, but brought relief afterward in that the sick one became able to get off for short steamer trips in the Bay of Bengal.

Then came a national convention of the W. C. T. U. in Calcutta to which I went as a delegate from our Bengal division, and which was greatly enjoyed. Meanwhile Dr. Mary had improved so much in her sea-trips that I took her to Midnapore, and the next two weeks were full of preparations for homegoing—gathering together, assorting, disposing of, packing, selling, "farewelling," while dressmaking and tailoring of all sorts was going on almost night and day. However, it was over at last and the day of leaving came, and Dr. Mary had stood it all much better than we had feared.

Dr. Burkholder and Miss Landes went with the home-goers to Calcutta and saw them through their rounds of shopping, doing the last things, and getting on board the steamer, though this last had to be done at a distance, as none of the friends were allowed on the big steamer, and all had to say good-by at the wharf where the little steam launch took the passengers off down the river to their home for the next month and more. We have heard from them from Madras and Colombo, but the news is not very cheering. We can only hope and pray that the long sea voyage, the utterly changed surroundings, and later on the bracing New England air, will give back to the tired, worn-out body and nerves the life and vigor so necessary.

They have been gone twenty days and the world moves on just the same. War, famine, pestilence, take the thoughts of the multitude, but in our little world there is a great empty place, and in the home at Bhimpore I fancy the thoughts of the Sahib follow the steamer *Golconda* oftener than the movements of the noted generals in South Africa.

It is a cause for thankfulness, however, that the Kennans, at Bhimpore with their two little ones, relieve the loneliness and make the waiting time of Dr. Burkholder much more endurable.

The famine is indeed a source of painful thought. The South African war has so monopolized the thought and sympathy of the reading world that the famine has not had the prominence given it which that of '96-'97 had, while in fact it is far worse—reaching over a greater area and affecting a greater number of people and of a higher class. More than four and a half million people are already on relief works, and there are many months yet before there can be any hope for better times, and meanwhile the suffering must go on increasing. In many places the situation is made doubly heartbreaking because of lack of water for the common necessities of life.

Government is doing nobly, native princes are giving munificently, private individuals are showing their generosity, and yet many, many people must die of starvation. We have been so glad of the money on hand left over from that sent out by the Woman's Board, at the last famine time, which has now been sent to responsible persons and distributed in different needy places. Our churches, too, have been contributing generously. At Christmas time our two schools here in Midnapore—boys' and girls'—gave up their sweets and oranges that the money thus saved might go to the famine-stricken ones.

The plague which we have heard and read of as raging in other parts of the country is now close upon us. Last week more than 600 deaths from plague were reported in Calcutta and increasing each week, and, in spite of vigilance of the officials, cases are constantly occurring in outlying towns. Midnapore has thus far escaped, but as it is in daily communication with Calcutta, both by rail and canal, it would not seem likely that it can long remain free from its invasions, and if once it gets a foothold here it will have every advantage to help on its deadly work, for the filthy, narrow streets bordered by reeking, slimy drains will be just the place in which the plague can run riot. One needs to live in the 91st Psalm during these days. At present we are all in comparatively good health but find the scorching hot days, now coming upon us, are very wilting. We must live one day at a time, for to look ahead to the weeks before us of burning sun, and beyond to months of steamy heat, would be demoralizing.

*Midnapore, Mar. 21, 1900.*

L. C. COOMBS.

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#### TREASURER'S NOTES.

I HAVE had a vacation—a delightful hard-working vacation in New York, attending the Ecumenical Conference. It was so large in proportions, so magnificent in spirit, so intense with enthusiasm for world-wide uplifting through the power of the Christ, so far-reaching in methods, both evangelistic and educational, that I feel wholly "at sea" in attempting anything more than a brief reference to it in these notes. I only hope that, as time goes by, I may assimilate and use many things that I heard and saw during those twelve days, when crowds jostled kindly against me, and everybody treated everybody else as missionary workers ought.

I wish to say here that what "woman's work for woman" in foreign lands has been doing for our own country-women, during the last thirty-five years, in the way of developing individuality, executive ability, poise of mind and heart, as evidenced by the massive meetings in Carnegie Hall, and large churches, entirely planned and controlled by women, has far exceeded anything I had dreamed of. Truly a person, who witnessed it all, must have eyes and ears and hearts and

heads closed against the truth not to accept the fact that God has wrought wonderfully through women during the closing part of this century, and it would set the wheels of progress backward mightily to take from them the work for which they are now entirely responsible. I believe no one, with a sane mind, would dare do it, if they could, and no one could if they would.

One of the very pleasant personal experiences of the trip was a reception tendered the Woman's Missionary Society by the Ladies' Aid of Dr. Lord's church in Brooklyn. The editor will refer to it in detail, but I wish to express the gratitude of the society that the Ladies' Aid will hereafter support a widow in the Widows' Home in Balasore. She will be known as the "sunshine" widow, and it is hoped that a sunshine committee for foreign missionary work will soon be appointed by the Ladies' Aid for the purpose of introducing mission studies. When some one mentioned taking \$25 from the treasury for the support of the little widow, a missionary-spirited young woman objected, as it would not be giving for missions if the \$25 was not a special contribution by the members.

One thing the Ecumenical Conference has emphasized and that is the importance of woman's missionary societies as an educator. Before an immense audience in Carnegie Hall, a lady stated that any church with an active woman's missionary society in it has more interest in missions than one without it. I believe this to be the rule. As there is but one Free Baptist Woman's Missionary Society, indeed there can be only one incorporated body by that name, I cordially invite women to organize auxiliaries to it. Mrs. S. C. G. Avery, Wells Branch, Me., will send a leaflet, "How to Organize," to any one inquiring for it. Will not quarterly meetings, associations, and conference woman's missionary societies, take some action by which these leaflets can be introduced in churches where there are no auxiliaries?

The first woman, as a local resident of Ocean Park, to become a life member of the F. B. W. M. S. is Mrs. R. M. F. Buzzell, so well known to all who visit Curtis Home in the summer. We welcome the contribution from Brookton, Ind., and the semi-annual funds from the Bates College Y. W. C. A. An old friend of my mother has recently sent a thank-offering, and thank-offering meetings are already reported. I spoke at one in the Paige St. church, Lowell, Mass., on my way to New York. At the same time Mrs. Whitcomb, our editor, gave an address on the "Women of India." I am very fond of the auxiliary of the Paige St. church for it is one of my children!

We enroll this month, in the Roll of Honor, the juniors of the second church North Berwick, Me., the juniors of Sabattus, Me., and the juniors of East Randolph, Vt. Will not the junior department of Middlesex Village, Lowell, Mass., and the juniors of Lake View, Pa., complete a share in Miss Barnes's salary?

I met the Cradle-Roll department in Dr. Lord's church, and we talked together for about twenty minutes. My greatest delight with children in missionary work is to open their eyes to the fact that the little ones, bowing down before idols of wood and stone, are their brothers and sisters. It is easy to do this when they once admit that "our Father," whom they address in their evening prayer, is Father of all; as says Paul, "in him we live and move and have our being." O that we all believed with our hearts this sublime fact! then would we go forth in the unity of the Spirit to rescue the prodigal children in this and all lands.

LAURA A. DEMERITTE, *Treas.*

*Ocean Park, Me.*

*(All money orders payable in Dover, N. H.)*

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#### THE FAMINE IN INDIA.

THE general outlines of the present famine in India are being given to the public through the daily press. We may say that it is the most extensive and severe famine which has visited the famine-stricken land within the age of history. It is said to be growing worse, with no prospect of relief from native crops for months to come.

The territory affected has a population of 60,000,000. The destitution is appalling beyond description. The government is putting forth vigorous efforts to relieve the suffering; 4,000,000 are already being sustained by the government relief works. Through various channels the citizens of this country are sending relief. Many are contributing through their mission boards for this purpose—to be distributed by their missionaries on the field, through which agency undoubtedly such means can and will be distributed as judiciously and economically as it is possible for it to be done.

We are glad to say that steps are now being taken by the various missionary boards of this country to form an "Interdenominational Relief Committee," to act in times of calamity in any foreign land; and which will also arrange for a permanent "International Co-operating Relief Committee" in every mission field in the world, composed of representative missionaries of the mission boards having work in those fields, to co-operate with the home committee. Such committees will constitute an ever-ready, sure, and safe channel of communicating relief to the famine or otherwise stricken people of any country.—*Selected.*

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LET every word and act be perfect truth, uttered in genuine love. Let not the forms of business, or the conventional arrangements of society, reduce thee into falsehood. Be true to thyself. Be true to thy friend. Be true to the world.—*Lydia Maria Child.*

## Helps for Monthly Meetings.

### TOPICS FOR 1900.

- January—Review of '99. Outlook.**
- February—Prayer and Praise.**
- March—Home Mission Work.**
- April—Our Corner of India.**
- May—Thank-Offering.**
- June—The Children.**
- July—Some of Our Native Workers.**
- August—Auxiliary Outing. Missionary Seed-Sowing for Hot Weather.**
- September—Medical Missions. Our New Missionary.**
- October—Roll-call and Membership Meeting.**
- November—Denominational Review.**
- December—Christian Missions and Social Progress.**

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### JULY.—SOME OF OUR NATIVE WORKERS.

CURRENT topic, Gleanings from the Ecumenical Conference.

#### SUGGESTIVE PROGRAM.

Singing.

Responsive Scripture reading. John 15: 1-15.

Prayer.—That increased spiritual power may come upon the church at home and abroad, and that secret believers may be taught of the Spirit.

To be read by the president: "Nothing can compensate the church or the individual Christian for the lack of the Holy Spirit. What the full stream is to the mill-wheel, that is the Holy Spirit to the church. What the principle of life is to the body, that is the Holy Spirit to the individual. We shall stand powerless and abashed in the presence of our foes until we learn what He can be as a mighty tide of love-power in the heart of his saints."—*F. B. Meyer*.

"Only a holy church can ever be a conquering church. There is no other force that can subdue the world."—*Mark Guy Pearse*.

Bible reading.—"The Ministry of Intercession." "The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men, aye, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing, world-wide prayer." For

(a) The church at home. God calls us as he did Moses, "Behold, there is a place by me" (Ex. 33: 21); Acts 1: 8; 1 Cor. 2: 12; Luke 11: 11, 13; Eph. 1: 17-23; John 16: 24.

(b) The church abroad. 2 Cor. 1: 2; Acts 13: 2, 3; Col. 4: 3.

(c) The converts from heathenism. John 6: 44, 45; 14: 26; Eph. 3: 16-

20.—*Selected.*

Singing.

How many native helpers have we in our India field?

*Ans.* Ordained ministers, 7; lay preachers, 16; colporters, 8; Bible women, 23; zenana teachers, 17. Besides these there are 154 school teachers, of whom 89 are Christians.

Briefly outline the work of each.

Tell the story of the life of Rachel Das. (July HELPER.)

Relate how Chundra Lela sought God and found him.

Prayer for our native workers.

Doxology.

NOTE.—Refer to the MISSIONARY HELPER, March, '99, page 78; June, '99, page 169; March, 1900, page 76; April 1900, page 116; to articles on native helpers which have appeared from time to time in the *Morning Star* and *Free Baptist*. Mrs. Griffin has told, in brief, the story of Chundra Lela in the *Star*, but the story in book form can be obtained of Mrs. Fannie L. Sperry, Mt. Lake Park, Garrett Co., Md., for 50 cts. in cloth, or 25 cts. in paper. Further helps will appear in the July HELPER.

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#### FOR THE JUNIOR SUPERINTENDENT.

##### NATIVE CHRISTIANS.

*Leader.*—When we think or talk of a church here in our home land, we think not only of the pastor, but of the elders and deacons, we think of the Sunday-school superintendent, of the teachers and other officers, and of all those in the congregation who, by their lives and acts, help along the church's work for Christ, or win others to come to its services. But when a missionary goes to tell the story of God's love to the heathen, if none have heard it before, he has none of these helpers; he and God stand alone before the people. Just as soon, however, as any of the heathen begin to know about Jesus, they begin to tell about him, and long before a regular church is begun, the missionary gathers round him these native helpers and teaches and trains them so they will become more and more useful. How can these people help the missionary?

*A. 1.* By listening and obeying. The people watch their lives and if a bad man becomes good, or a cross woman kind, they say there must be something good in the missionary's words which has so changed their friends.

*A. 2.* By speaking or reading. Many of these heathen who become Christians begin at once to tell or read to others the wonderful story of Jesus.

*A. 3.* By interpreting. Sometimes the missionary cannot speak the language of the people very well, he finds a man who can and who understands him, and this man is the interpreter who puts the missionary's words into his people's words.

*Leader.* In these and other ways the native Christians can begin to help at once. But there are other things for which they must be taught, and trained. What are they?

*A. 4.* To teach. It would be very easy and natural for them to teach wrong things and not know it. If they are to answer all the questions their old friends will ask about the Bible, they must first have it explained to them.

*A. 5.* To preach. It takes many years of study even here before a young man who has always gone to Sunday school and church, feels fitted to become a preacher, how much more does a native of a heathen land need to study and think!

*Leader.* So you see the missionaries must do more than just tell the heathen about Jesus, they must stay among them and teach and train them, watching over their lives and their ways, for the missionaries know that these native helpers can reach and influence many people, and in many ways that they themselves cannot, and a missionary who has twenty or forty good trained helpers around him or her feels that even though there is not another white face near, these dark-skinned natives are really "helpers in Christ Jesus." In our India mission we have many helpers, and that is why we are able to do so much and such good work with so few missionaries.—*The Children's Missionary.*

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THE door of opportunity is open in all the earth: organizations have been completed, the Scriptures translated, and now the triumph of the kingdom awaits only the exercise of the power committed to the Church, but which she refuses to put forth. If she is to keep step with the majestic march of the divine Providence, the Church must consecrate the power which is in money.

Oh, that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most loves most; and he who loves most is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of a new sacrifice.—*Josiah Strong.*

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GOD has lent us the earth for our life. It is a great entail. It belongs to them who are to come after us, and whose names are already written in the book of creation, as to us; and we have no right by anything that we do or neglect to involve them in unnecessary penalties or to deprive them of benefits which it was in our power to bequeath.—*John Ruskin.*

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"WE are not helped most by the people who soar among the stars, but by those who walk beside us on the earth."

# Practical Christian Living.

*Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."*



## THE STILL HOUR.

### I CLIMB TO REST.

Still must I climb if I would rest;  
The bird soars upward to its nest;  
The young leaf on the treetop high  
Cradles itself against the sky.

The streams that seem to hasten down  
Return in clouds the hills to crown;  
The plant arises from its root  
To rock aloft its flower and fruit.

I cannot in the valley stay;  
The great horizons stretch away;  
The very cliffs that wall me round  
Are ladders under ground.

To work, to rest, for each a time;  
I toil but I must also climb;  
What soul was ever quite at ease  
Shut in by earthly boundaries?

I am not glad till I have known  
Life that can lift me from my own;  
A loftier level must be won,  
A mightier strength to lean upon.

And heaven draws near as I ascend;  
The breeze invites, the stars befriend;  
All things are beckoning to the best;  
I climb to thee, O God, for rest!

—Lucy Larcom.

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BLESSING is revealed in power. It is not in Sabbath solemnities, not in feelings roused by stately chant and anthem, not in the hush of public devotion, not in ecstasy and rapture caused by the stirring periods of an oratorical effort, but amid the prosaic things of duty that the reality of blessing may be proved. The test is largely experimental; as the skill of the workman is shown in his daily vocation, the bravery of the soldier in battle, the speed and endurance of the athlete on the race-course, so blessing is to be tested by God-given power. "To do justly, to love mercy, to walk humbly with thy God," and all by the help of the Divine Spirit, are signs of blessing. To enjoy the personal influence of Christ on the one hand, to have the relation of heaven to earth re-adjusted on the other, to realize, in consequence, life to be more hopeful, home to be dearer, duty more precious, sin to be more hideous, patience to endure wrong greater, and love for men more Christlike—these surely may be accepted as signs of blessing.

But without these there is reason to doubt the blessing. Other experiences may have been large and full. Gains of an æsthetic, an emotional, or an intellectual order may have been added to the life. They matter little in the end. The thrilling gladness of an hour is as nothing if the return from worship be marred by passions strong as ever, love for Christ weak as ever, and interest in human life low as ever. Out in the open the reality and fulness of blessing are shown, and there its ultimate test is Christ in common daily life.—*S. S. Chronicle.*

# The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

## A YEAR OF SUNSHINE FOR INDIA.

ALL the members of the branch are invited to help in sending a year of sunshine to our women missionaries in India. The plan is to fill a bag with twelve articles, one to be opened each month of the year, beginning January, 1901. A letter containing sunshine and good cheer is to be sent in each bag. Miss Eva F. Bunker and Mrs. Frank W. Yates of Brooklyn have already promised to send bags to Miss L. C. Coombs and Mrs. H. E. Wyman. Among the articles these bags will contain will be a little book containing scripture reading for each day of the year, an envelope containing membership in our society with the badge, a lace collar, a Bible motto on illuminated cardboard, a box of comfort powders, and a handkerchief. These are given as suggestions, with the earnest hope that many of our members will be willing to co-operate in this good work. Further information can be obtained by writing to the president, who should be consulted in order to avoid confusion or repetition. These bags must be sent to the Morning Star Office, 457 Shawmut Ave., Boston, Mass., care of Dr. Given, before Sept. 1, 1900.

## CONTRIBUTIONS RECEIVED.

A package containing paper dolls, purse, and reading matter, from Mrs. Hollander of Brooklyn; games, and a year's subscription of *Housewife* and *Ladies' Home Journal* from Miss May Yetman; two packages of worsted, without name of giver; Easter and Christmas cards from Mrs. George Williams.

## MONEY RECEIVED.

Mrs. J. S. Abbey of Kansas and Mrs. Mary R. Wade of Maine each send 25 cts. as initiation fee. Mrs. B. E. Wheeler, 25 cts. "to be used as needed." Miss Annie R. Uniacke 25 cts. "to help forward the work of our branch."

The following members are sending sunshine into other lives by passing on reading matter. Mr. C. C. Morrill is sending the *Youth's Companion* to Leon Johnson. Mrs. Hattie Ashley the *Free Baptist* to Mrs. Lucy A. Hill. Mrs. Geo. Williams, Mrs. A. A. Ashley, Mrs. B. E. Wheeler are sending their **MISSIONARY HELPER** to sunshine members each month.

Mrs. Laura D. Rowland, Sioux Falls, South Dakota, writes, "If any of the Sunshine Society would like to know how to make hair chains, I will write them." The president thinks that many shut-in members will be glad to know how to do this light work, as a pastime for lonely hours.

In reply to a question the president states there is no age limit in the International Sunshine Society. We have members in the **MISSIONARY HELPER** Branch, from eight to seventy-six years old.

## NEW MEMBERS.

We have been pleased to welcome into our sunshine family during the past month the following persons: Mrs. A. J. Rowland, Mrs. B. E. Wheeler, Mrs. Julia Traver, Mrs. J. S. Abbey, Mrs. Hannah F. Hulse, Mrs. Hattie Ashley, Mrs. Mary R. Wade, Mr. C. C. Morrill, Miss May Yetman, Mrs. Miriam M. Pearsoll, Mrs. Geo. Williams, Mrs. A. A. Ashley, Miss Ruby E. Moulton, Mrs. Mary A. Davis, Mrs. Spencer Burt, Mrs. Libbie C. Griffin, Mrs. Hollander, Mrs. Lillie L. Stevens, Mrs. Dalrymple, Mrs. Sara S. Marsh. This is the largest number that have joined our branch in any one month, making our present membership fifty-three.

All letters, packages, or inquiries concerning this page, or sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap St., Brooklyn, N. Y., the president of this branch.

A most delightful reception was given to the International Sunshine Society by Mrs. Joseph F. Knapp, State president, at Hotel Savoy, New York, Wednesday evening, May 2. Miss L. A. Demeritte and Mrs. Nellie W. Whitcomb attended as delegates from the **MISSIONARY HELPER** Branch.

## THE CHILDREN'S SUNDAY EVENING.

MOTHERS often find it difficult to entertain their children on Sunday. I would like to tell them of an evening that I once spent with some friends, thinking that it may contain a few helpful suggestions.

As the twilight hour approached, all who could not attend the evening church service assembled in the parlor for a social hour. It was one of those chilly evenings which we sometimes have in late summer, and a cheerful wood fire blazed upon the hearth. Since the Sabbath school at noon, auntie had entertained the children with talks and readings in her own room. Now the little ones were in bed, and the older boys were eager for further entertainment before they too left us for sleepland.

"What shall we do?" they cried, as we gathered around the fire.

"Let us have a good sing," said Ernest, the eldest. We all agreed, and while one played the organ, the others joined in the old familiar hymns; and the boys must have a solo from each one, so Royal sang a lovely little song about the Star of Bethlehem, and others followed with selections of their own.

"Now we will sing my favorite," said Royal.

"Dare to be a Daniel,  
Dare to stand alone,  
Dare to have a purpose true,  
And dare to make it known."

"I like that hymn," he continued, "it sounds so noble and grand." So we all sang the favorite hymn, and the boys made it very inspiring with their emphatic "dares."

"Now," said auntie, "you must be tired singing, so we will have Bible 'come's you come.'"

"What is that?" asked the uninitiated.

"You will see presently," said auntie. "Ernest, you may begin. Choose some character from the Bible, give us the initial letter of the name, and we will guess who it is."

The boys were familiar with Bible history, and it took only a moment for Ernest to select the letter S.

"Do we read about this person in the Old Testament?" asked auntie.

"Yes."

"Is he mentioned after the children of Israel came out of Egypt?"

"Yes."

"Was he a very strong man, and did he have long hair?"

"I do not think his hair was remarkably long, and I never heard that he was especially strong," said Ernest.

"Did his mother dedicate him to the Lord when he was a little boy, and did he go to live with a priest, and one night did the Lord call him by name three times?" asked Royal.

"No; it was not Samuel."

"Was he a great king?" inquired auntie.

"Yes."

"Was he jealous of a young man who, he thought, wanted to take away his kingdom, and did he go to war against him?"

"No; it was not Saul."

"Was he a very rich king?"

"Yes."

"Was he noted for his wisdom?"

"Yes."

"Ah, now we are getting nearer the right answer. Did a certain queen come to visit him when she heard of his fame and glory, and did she declare the half was never told her?" asked one.

"Yes."

"Solomon?" we all exclaimed.

"Right," said Ernest.

"Now, let me give one," said Royal, "and it shall be the letter D."

"Was he also a great king?" we asked.

"No."

"Was he a very good man, and was he put in the lions' den at one time for praying to the Lord?"

"No; it is not a man at all."

"Oh, it is a woman, then?"

"Yes."

"Was she a prophetess?"

"No."

"Do we read about her in the Old Testament?"

"No."

"In the New Testament, then?"

"Yes."

"Was she a very good and benevolent woman?"

"Yes."

"Did she make clothing and give to the poor, and was she raised from the dead by one of Christ's disciples?"

"Yes."

"Dorcas!" was the general exclamation.

"That is right."

After several other characters had been named, auntie suggested that we vary the program, and let each in turn give a passage of Scripture, from memory, bearing upon a certain subject, if possible.

"We will take that of trust," said she, "and each give some text that tells us of God."

"Trust in the Lord with all thine heart; and lean not unto thine own understanding," promptly began Royal.

"Very good, Royal; now the next."

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

"Now, May."

"What time I am afraid, I will trust in thee."

"Good."

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

And so on around the circle.

"Now," said auntie, "we will change the topic to love."

"Thou shalt love thy neighbor as thyself; that is easy," exclaimed Ernest.

"I am glad you find it so easy to keep that commandment, Ernest. I am afraid it is rather difficult for most of us."

"Now, auntie, you know I did not mean that; I meant it was easy to find passages of Scripture with love in them."

"You are right, my boy; the Bible, especially the New Testament, is full of love."

"Because 'God is love,'" spoke up Royal.

"And if God so loved us, we ought also to love one another," continued May.

"If ye love me, keep my commandments," said auntie.

And so we finished the circle. Rest was the next subject given us, then others followed, until it was long after the boys' bedtime. Royal wanted to sing one more hymn before leaving us, so we all joined in "Home, Sweet Home," a fit ending to an enjoyable and profitable evening. As the happy children bade us good-night, I thought how good a thing it would be if the same simple custom were carried into many other households.—*F. C. Monthly.*

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IT is for active service soldiers are drilled and trained and fed and armed. That is why you and I are in the world—not to prepare to go out of it some day, but to serve God in it now.—*Henry Drummond.*

## Words from Home Workers.

NEW YORK.—On Tuesday afternoon, May 1, an informal reception was given to the representatives of the Woman's Missionary Society, who were attending the Ecumenical Conference, by the Ladies' Aid Society of our Brooklyn church. The parlors of the parsonage were well filled and the chief pleasure of the afternoon, amid its generous delights, was the privilege of meeting face to face so many hitherto unknown workers. The president of the society, in opening the meeting, cordially welcomed the guests whom she proceeded to introduce. Mrs. Davis, Miss DeMeritte, Mrs. Whitcomb, and Rev. Elizabeth Moody brought words of greeting. Mrs. Griffin, by request, dressed a little girl in the *sari*, and told of those other little girls in India who need our help. Rev. and Mrs. Hallam sang a native song and were heartily encored. Then a special guest, Mrs. Cynthia Westover Alden, president general of the International Sunshine Society, was introduced. She had evidently been "taking notes," for she very aptly wove into her speech a bit of each preceding one, thus emphasizing the various appeals. Miss DeMeritte suggested that the Ladies' Aid support a widow, in the Widows' Home in India and that she be named the "Sunshine Widow," because the society has so many sunshine members. The suggestion was enthusiastically adopted, and Mrs. Lord moved that they give \$25.00 for the support of a widow, as a thank offering for the privilege of having so many workers with them, an act of appreciation for the happy afternoon. It was decided that it would not be giving up anything for missions if they merely took the money from the treasury, so each was to make a personal contribution. One young woman who was eager to give the first dollar privately confessed that that meant ten "sodas" given up this summer.

N. W. W.

MICHIGAN.—At a meeting of the W. M. S. board, in Hillsdale, April 10, Miss Loma Garwood, Brownsville, was elected State agent, Miss Lizzie Moody having gone West in interest of Gen. W. M. S., and each society is asked to raise one dollar a year for Miss Garwood's expenses. Mrs. J. B. Lash is secretary of the children's work, and with the enthusiasm with which she is doing her work we expect many new organizations. We hope our auxiliaries will avail themselves of the free distribution of that helpful leaflet "How to Organize Auxiliaries," and write to Mrs. S. C. G. Avery, Wells Branch, Me. Special attention is asked of our State missionary committee that an effort be made by them to emphasize the need of getting our young women, dropping out of A. C. F. work, to join the W. M. S.

MRS. LUCY E. SIMMONS, *State Sec.*

*Carson City.*

# Our Juniors.

"When every little hand  
Shall sow the Gospel seed,  
And every little heart  
Shall pray for those in need,

"When every little life  
Such fair, bright record shows,  
Then shall the desert bud  
And blossom like the rose."

## DIALOG: ONE LITTLE PENNY.

TEN very small boys take part in this. A box should be provided, marked plainly, "Mission Box," and made with a slot, through which the pennies may be dropped. All range at back of platform. First steps forward, and as he says, "One little penny," drops one into the box, when the second comes forward at, "and a cent for you," and so on. After all have deposited their pennies in strict time, they recite the eight closing lines.

### *First Child.*

One little penny, and a cent for you —

### *Second Child.*

Went to the mission box, and then there were two.

### *Third Child.*

Two little pennies called one more, you see;  
In went another one, and then there were three.

### *Fourth Child.*

Three little pennies called a penny more;  
Down rattled penny bright, and then there were four.

### *Fifth Child.*

Four little pennies, how they grow and thrive!  
For they coaxed another, and then there were five.

### *Sixth Child.*

Five little pennies would be funny Dicks,  
If for such a splendid cause they couldn't grow to six.

### *Seventh Child.*

Six little pennies, moving earth and heaven,  
To grow more, and do more good, they now count seven.

### *Eighth Child.*

Seven little pennies found this young mate;  
When he joined the seven they grew into eight.

### *Ninth Child*

Eight little pennies—O how bright they shine!  
Here's another, and they're glad now there are nine!

### *Tenth Child.*

Nine little coppers in the course of time,  
With one more, were changed into a silver dime.

### *All Together.*

That's how the pennies grew to dime, the dime to dollar bill,  
The bill to many hundreds more, the treasury to fill;  
And if the pennies had not been, the dimes would not be too,  
And dollars would not be at all the mission work to do.  
But if you haven't got the bills, then give the dimes, we pray;  
If you lack dimes, with willing hearts give pennies, then, we say,  
For pennies grow to dimes, you know, the dimes to dollar bill,  
The bill to many hundreds more, the treasury to fill.

—Marian Froelich, in *Children's Missionary Friend*.

## ANUNDINI.

DEAR LITTLE HELPERS: Here is your very own little Cradle-Roll girl. Aren't you glad to see her? She lives in the city of Balasore, in far-away India, and she has no papa and mama in a cosy home, as you have. But she has a *home*, after all, in Sinclair Orphanage with forty-two other children, and Miss Gaunce



who mothers them and Rachel Das who teaches them give them love and kindness. Wouldn't you think that Miss Gaunce would be like the little old woman who lived in a shoe who had so many children she didn't know what to do? Well, she is not, for she knows just what to do and does it beautifully.

Anundini means "joy," but it is too long a name for every day, so they call her Ana. I should like to call her Anundini on Sunday, at least, wouldn't you?

Perhaps you do not remember what Miss Gaunce wrote about Ana, last January, so I will tell you again. She is about five years old, has a round face, and is quite fair. She attends Miss Phillips's kindergarten. She is rather quiet

unless talked to, and then she will talk very freely. She sends you greeting in her own language and in yours—"Namaskar" and "Good-morning." How many of you could do that for her? Mr. Louther has taken her picture as she sits on the steps of the Orphanage. Now when you save your pennies to help support the little Cradle-Roll girl in India, you will know just how that "joy" child looks, won't you? Your loving friend,

NELLIE WADE WHITCOMB.

THE MODEL VILLAGE.

NORA had been given a model village for a birthday gift. There was a big square painted with streets and grass plots, and on this were set up tiny pasteboard houses, children, and trees. It was a most fascinating plaything, and Nora never tired of setting up her village and sending the pasteboard people to school or church or along the pasteboard streets. She was sending the little paper folks to school one day, when her father, who had come in and was looking down at the little town, asked :

"What kind of a town is that, Nora?" and then added, as she looked up inquiringly, "I mean, is it a Christian or a heathen town; a town where people know and love God, or one where they do not?"

"Oh, a Christian town," answered the little girl, quickly. "See the church?"

"Suppose we make it a heathen town," said her father, taking a chair and leaning over the village, "what must we take out?"

"The church," said Nora, setting it aside.

"Is that all?" asked her father.

"Yes, I suppose so," answered she.

"No, indeed," he said. "The public school must go. There are no public schools in heathen lands."

Nora set the school aside. "Then the children ought not to have books in their hands," she said.

"Certainly not the girls," said her father. "Nor ought they to be in the streets with the boys. Take them out."

"Nora looked very grave, as she set the happy-faced little girls aside.

"Take the public library, too," said her father.

"Anything else?" she asked sadly.

"Isn't that a hospital over there on Elmwood Avenue?" asked her father.

"But, papa, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Woman's Home," said Nora, still more sadly.

"Yes, and that Orphans' Home at the other end of town."

"Why, papa, there is not a good thing left," exclaimed Nora. "I wouldn't live in such a town for anything. Does knowing about Jesus make all that difference?"

"It makes all the difference in the world," said her father, gravely. "I have called this a heathen village, but it is not yet bad enough for that. If I had a half-dozen saloons to scatter through it, it would look very much like some of the towns on our own frontier, except that the girls might play in the streets if they wanted. Yes," he said again, thoughtfully, looking at the changed village, "loving Christ makes all the difference."

Nora rarely sets up her village now without remembering the difference, and once her mother heard her murmuring softly to herself, as she bent over it, the old-fashioned rhyme :

"I thank the goodness and the grace  
That on my birth did smile,  
And made me in this happy land  
A free and Christian child."

—*Selected.*

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#### A STORY OF THE WIND AND A GOSPEL LEAF.

THERE is a story which you may like to hear, told by a colporter in Mexico, Senor Cortez, of a man who came one day to the market stall where he was selling Bibles. The man looked into a New Testament and became interested. On pretense of going to bring the price of it, he left his cloak and took the book to his priest, whom he met coming that way. The priest told him that the book was "false," and was about to tear it in pieces when the man said : "But it is not paid for. I left my cloak as security." Then the priest handed him a coin to pay for the book. "But the coin is false—mere lead," said Cortez, refusing to accept it. Then the priest, coming up, said : "But your books are false, too." "Very well," said the colporter, "let us go to the judge and settle both questions at once."

The priest, however, decided to pay good money and tear up the book before the crowds of people who had gathered round. The wind carried the leaves about, and many were picked up and read. That was on June 14.

In December Cortez offered his books to a woman sitting at her sewing-machine by a window in the same city. She said she wished only one book, which she did not suppose he would have—a religious book, about the "ten virgins." He showed a large New Testament opened at the parable, and she bought it without hesitation. He could not but ask how she came to be looking for it. She replied, taking a single leaf out of her prayer book : "My boy found this in the

plaza some time ago, and as it has only part of the story, I have been looking for the whole book." The leaf was of the size of the Testament torn up in the market in June.—*Bible Society Gleanings.*

WHEN equally faithful, all members of the body of Christ are the same in rank, no matter whether they preach or do housework.

## Contributions.

### F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for April, 1900.*

#### MAINE.

Fort Fairfield aux. for Miss Coombs . . . . .	\$3.00
Island Falls F. B. S. S. class No. 5 for Miss Barnes . . . . .	4.00
Lewiston Y. W. C. A. of Bates College for support of two girls in India . . . . .	10.00
No. Berwick 2d ch. Jun. C. E. for Miss Barnes . . . . .	8.00
Ocean Park Nellie Wade Whitcomb for Ramabai F. F. . . . .	2.00
Ocean Park Mrs. R. M. F. Buzzell for L. M. . . . .	20.00
Sabattus Jun. Soc. for Miss Barnes . . . . .	4.00

#### NEW HAMPSHIRE.

Bristol Calley W. M. S. . . . .	3.11
Concord Curtis Memorial ch. . . . .	7.00
Contoocook F. B. S. S. for Miss Barnes . . . . .	2.00
Dover Washington St. ch. Mrs. M. M. H. Hills for famine widows in Ramabai's Home . . . . .	10.00
Dover Washington St. ch. Wm. Sims for Ramabai's famine widows . . . . .	1.00
Dover Washington St. ch. F. W. Demeritt for native teacher . . . . .	12.50
Franconia F. B. ch. \$1 H. M. \$1 F. M. . . . .	2.00
Franconia S. S. for Miss Barnes . . . . .	1.00
Gonic Y. P. S. C. E. for Alma Seavey in S. O. . . . .	6.25
Laconia aux. . . . .	6.20
New Hampton W. M. S. . . . .	6.00
Pittsfield aux. . . . .	5.00
Friend in N. H. for support of Sadie S. Clark in S. O. . . . .	25.00

#### VERMONT.

E. Randolph Jun. C. E. S. for Miss Barnes . . . . .	4.00
No. Danville aux. for Miss Shirley Smith . . . . .	5.00
So. Stratford Jun. S. S. class . . . . .	1.00

#### MASSACHUSETTS.

Amesbury aux. . . . .	3.00
Hyde Park Mrs. R. E. Clark T. O. . . . .	5.00
Lynn High St. aux. . . . .	6.25

Lowell Middlesex Vil. S. S. Prin. Dept. for Miss Barnes . . . . .	\$2.80
Somerville aux. . . . .	10.00
Whitman Mrs. Anna Ellis Dexter toward support of child in India . . . . .	10.00

#### NEW YORK.

Elmira Mrs. Jennie E. Schnell F. M. . . . .	2.00
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#### PENNSYLVANIA.

Lake View juniors for Miss Barnes . . . . .	1.65
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#### OHIO.

Meigs Q. M. on L. M. of Mrs. Sarah Eakin for W. M. . . . .	5.00
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#### MICHIGAN.

Davison Junior C. E. S. for Miss Barnes . . . . .	4.00
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#### INDIANA.

Brookston Prairie F. W. B. ch. . . . .	10.60
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#### ILLINOIS.

Ava aux. F. M. . . . .	3.05
Murphysboro aux. F. M. . . . .	2.00
Percy aux. F. M. . . . .	2.50
Q. M. col. for famine sufferers . . . . .	4.00

#### IOWA.

Waubeek aux. for Miss Scott . . . . .	2.60
Wilton Junction "a friend of the work" for Miss Scott . . . . .	3.00

#### WISCONSIN.

Dallas Mrs. Nancy A. Taylor . . . . .	1.00
Sheboygan Falls 1-2 G. F. 1-2 F. F. . . . .	9.00

Total . . . . . \$35.52

LAURA A. DEMERITTE, Treas.

Ocean Park, Me.

per EDYTH R. PORTER, Asst. Treas.

### FORM OF BEQUEST.

I GIVE and bequeath the sum of —— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

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